

AN  
EXPOSITION  
OF THE LAST  
PSALME.

DELIVERED IN A

Sermon preached at PAVLS Crosse the fift of  
November 1613. Which I have ioyned to the  
FESTIVALS as a short Apologie for our  
Holy dayes in the Church of  
ENGLAND.

DEDICATED VNTO MY

*Honourable friend and most respected kinsman*

SIR WILLIAM MONINS,  
Baronet.

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By IOHN BOYS, Doctour  
of Diuinitie.

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EXPOSITION

OF THE

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# GVN-POWDER TREASON DAY.

PSALME 150.

*O praise God in his holinesse, &c.* —



**A**Ll the Psalmes of *David* are comprised in two words. <sup>a</sup> *Halleluiah* and *Hosanna*, that is, blessed be God, and God blesse; as being for the greater part either praiers vnto God for receiuing mercies, or else praises vnto God for escaping miseries. This our present Hymne placed as a <sup>b</sup> conclusion of the whole booke, yea, the beginning middle, end, to which all the rest (as <sup>c</sup> *Musculus* obserueth) are to be referred, inuiteth vs in prescript and postscript, in title, in text, in euery verse, and in euery clause of euery verse, to praise the Lord: Teaching these two points especially:

1. For what
  2. With what
- } God is to be magnified.

For what, verse 1. 2. *O praise God in his holinesse, praise him in the firmament of his power, praise him in his noble acts, praise him according to his excellent greatnesse.*

Without vs, verse 3. 4. 5. *Praise him in the sound of the trumpet, &c.*  
 With what, {  
 euen with all { Within vs, verse 6. *Omnis spiritus, &c.*  
 that is { *Let euery spirit praise the Lord, praise yee the Lord.*

A 2

This

<sup>a</sup> *Guenara.*

<sup>b</sup> *Lyra in loc.*

<sup>c</sup> *In loc.*



This in briefe is the whole texts *Epitomie* : I come now to the words *Anatomie*, cutting vp euery part and particle feuerally, beginning first at the first, *O praise God in his holinesse*. Of which one sentence the Doctors haue many (though not aduerse yet diuerse) readings, especially three : *Praise God in his Saints*, *praise God in his sanctitie*, *praise God in his Sanctuarie*. S. Hierome, Augustine, Prosper, and <sup>d</sup> other as well ancient Interpreters as moderne, translate here praise God in his *Saints*. For if he must be praised in all his creatures, how much more in his new creatures ? if in the witlesse wormes, and senselesse vapours, Psal. 148. much more doubtlesse (as Theodoret here collectts) in men, in holy men, in *Saints*, vpon whom hee hath out of his <sup>e</sup> vnsearchable riches of mercy, bestowed the blessings of the <sup>f</sup> life present, and of that which is to come.

First, Almighty God is to be blessed for giuing his *Saints* such eminent gifts of grace for the good of his Church, and for the setting foorth of his glory. So Chrysostome, Basil, Euthymius, Prosper, Placidus, Parmensis expound it : Every good and perfect gift is from aboue, descending from the Father of lights : a good thought in a Saint is *gratia infusa*, a good word in a Saint is *gratia effusa*, a good deed in a Saint is *gratia diffusa*, through his grace which is the God of <sup>h</sup> all grace, *Saints* are <sup>i</sup> whatsoeuer they are. Wherefore praise the Lord in his *Saints*, often remember their vertues as their true *reliques*, and as it were bequeathed <sup>k</sup> legacies vnto Gods people. So the wise man, Ecclesiasticus 44. *Let vs now commend the famous men in old time, by whom the Lord hath gotten great glory ; let the people speake of their wisdom, and the congregation of their praise*. So the Confession of Bohemia, chap. 17. <sup>l</sup> *Wee teach that the Saints are worshipped truly, when the people on certaine dayes at a time appointed, doe come together to the seruice of God, and doe call to minde and meditate vpon his benefits bestowed vpon holy men, and through*

d Chrysost.

Basil.

Euthym.

Arabs apud

Muscul.

Lyra.

Hugo Card.

Turrecremat.

Anonymus.

e Ephes. 3. 8. 16

f 1. Tim. 4. 8.

g James 1. 17.

h 1. Pet. 5. 10.

i 1. Cor. 15. 10.

k Euseb. Emi-

sen. hom de

S. Maximo.

l See Harmon.  
confess. sect. 16.  
pag. 486.



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through them upon his Church, &c. And for as much as it is kindly to consider *opus diei in die suo*, the worke of the day<sup>m</sup> in the same day it was wrought; it is well ordered by the Church of England, that the most illustrious and remarkable qualities of the Saints are celebrated vpon their proper festiuals, that on S. Stephens day, we may learne by S. Stephens example to loue our enemies: on S. Matthews day, to forsake the world and to follow Christ: on S. Iohn the Baptist his day, to speake the truth constantly, and to suffer for the same patiently. Thus in stedfastnes of faith and godlinesse of life, (*non legere modo sed degere sanctorum vitas*, as<sup>n</sup> one wittily) to bee followers of them as they were followers of Christ; is (as<sup>o</sup> blessed *Latimer* was wont to say) the right worshipping of Saints, and of God in his Saints.

Againe, for as much as there is a *communion of Saints*, as wee confesse in the Creed, a knot of fellowship betweene the dead Saints and the liuing; it is our dutie to praise God for their good in particular, as they<sup>p</sup> pray to God for our good in generall. It is required on our part I say, to giue God most humble thanks for translating them out of this<sup>q</sup> valley of teares into Hierusalem aboue, where they be<sup>r</sup> cloathed with long white robes, hauing palmes in their hands, and<sup>c</sup> crownes of gold on their heads, euer liuing in that happie kingdome without either dying or crying, Apocal. 2 1.4. and this also (in the iudgement of *Augustine*, *Hierome*, *Hugo*, *Raynerius*, and other) is to praise God in his Saints.

These reasons are the grounds of certaine *holy dayes* established in England by law, namely to blesse God for his Saints eminent grace while they were liuing, and exceeding glory now they bee dead. Wherein our Church ascribes not any diuine worship to the Saints but all due praise to the sanctifier: in celebrating their memorie (saith *Augustine*) wee neither adore their honour, nor implore their helpe: but (according to the

A 3

tenour

m *Maier pra-*  
fat. in *Psal.* 23.n *Owen apigra.*  
lib. 3.o *Ser. on Christ-*  
mas day preach-  
ed at *Beckerley*,  
& *Ser. on S. Ste-*  
phens day at  
*Grimsthorpe*.p *Apocal.* 6. 10.q *Psal.* 84 6.r *Apocal.* 7. 9.s *Apocal.* 1. 4.

12. 13. 14 pages



t De ciuit. lib. 8.  
cap. 27.  
u Tom. 2. fol.  
118.

x Philip Mor-  
neus de missa,  
lib. 3. cap. 11. See  
Melanct. resp.  
ad art. Bavar.  
art. 25.

y Tit de sanct.  
in vocat.

z See D. Fulke  
in 1. Tim. 2. 5.

a Bellar. de sanct.  
beat. cap. 17.

b Apud Mag-  
deburg. Cent. 10  
Col. 275.

c See Gospell  
Annunciat.

d Chemnit.  
exam. Con. Tri-  
dent. part. 3.  
pag. 151.

tenour of our text ) wee praise him alone, <sup>t</sup> who made them both men and martyrs. In the words of <sup>u</sup> Hierome to Riparius : *Honoramus reliquias martyrum, ut cum ceteris sunt martyres adoremus : honoramus seruos, ut honor seruorum redundet ad dominum* : If thou desirest to doe right vnto the Saints, esteeme them as paterne ; and not as patrones of thy life ; honour them only so farre, <sup>x</sup> that thou maiest alway praise God in them, and praise them in God.

The gun-powder men erre very much in this one kinde of honouring God, for either they worship *his Saints* as himsele, or else their owne saintlings, and not *his Saints*. In praying to the dead, in mingling the blood of their martyrs with the precious blood of their Maker, in applying their merits, and relying vpon their mercies ; it is plaine that they make the Saints ( as *Melancthon* tells them in his <sup>y</sup> Apologie for the Confession of *Auspurge* ) quartermasters with God, and halfe mediators with Christ, I say ioynt mediators not of intercession only but of <sup>z</sup> redemption also. Nay they make the blessed Virgin vpon the point their on-ly *mediatrix* and *aduocate*, so they sing, and so they say. They sing in their publique seruice, <sup>a</sup> *Maria mater gratie, mater misericordie, &c.* the which is Gods owne stile, 1. Pet 1. 10. & 2. Cor. 1. 3. so they likewise say, *Maria consolatio infirmorum, redemptio captiuorum, liberatio damnatorum, salus vniuersorum.* <sup>b</sup> *Giselbertus* in lib. *altercationis Synagoge & ecclesie*, cap. 20. *Maria quasi mare*, saith *Augustinus de Leonissa*, sermon 5. vpon *Aue Maria*, for as all riuers come from the seas, and returne to the seas againe, Ecclesiastes 1. 7 : <sup>c</sup> so forsooth ( if you will vndertake to beleue him ) all grace is deriued from *Mary*, and ought to be returned againe to *Mary*. Wee finde so much in <sup>d</sup> *Rosario Maria, reparatrix & saluatrix desperantis anime, &c.* That which is worse, their owne Pope ( who cannot, as they teach erre in a point of doctrine as Pope ) calleth her expres-ly



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ly *Deam. Pet. Bembus* in his epistles written in Pope *Leo* the tenth's name, *lib. 8. epist. 17.* printed at *Strasbourg an. 1609.* that which is worst of all, in their most approued Bible: they translate *Genes: 3. 15. ipsa conteret caput tuum*, shee shall breake thine head: although (as their owne Iesuit \* *Ribera* confesseth honestly) the *Hebrew* text, the *Chaldee* paraphrase, the translation of the *Septuagint*, and all good *Latin* copies read *ipse conteret*, he shall bruisse the Serpents head, applying it to Christ, according to that of *Paul*, *The God of peace shall tread downe Satan under your feet*, *Rom. 16. 20.* By this euidence you may see, that the gunpowder crue praise not God in the Saints, nor the Saints in God: but on the contrary the Saints as God.

e In *Habacuc.*  
cap. 1. num. 32.

Againe, these *S. Peter* men (and as I haue warrant to terme them on this day *Salt Peter men*) erre from the true meaning of our text, because they do not praise God in *Sanctis eius*, in his Saints: but dishonour God in *sanctis eorum*, in Saints of their owne making; vsually praying vnto some who were no men, and to many who were not holy men. It is doubted by the two great lights in their glorious firmament, *Bellarmino* and *Baronius*, whether there euer were any such man as *S. George*, or such a woman as *S. Catharine*. Cardinall *Bellarmino lib. de beatitudine Sanct. cap. ult. §. Respon- deo Sanctorum*, doth acknowledge, that they worship certaine Saints, whose stories are vncertaine, reputing the legend of *S. George* apocryphall, according to the censure of Pope *† Gelasius*: and Cardinall *Baronius ec- clesiast. annal. Tom. 2. ad an. 290.* according to the impression at Rome, fol. 650. as also *de Martyrologio Romano cap. 2.* confesseth as much of *Quiciacus* and *Iulitta*, declaring plainly that their acts are written either by fooles or heretikes; and in his annotations vpon the *Romane Martyrologie* 23. Aprill, he taketh vp *Iacobus de Voragine* for his leaden Legend of our English *S. George*, concluding in fine, that the picture of Saint

† *Can. sanct. Ro- man. dist. 15.*



g Rom. 23.  
h Tit. 3. 11.

i Missal. Rom.  
ex Con. Triden.  
decret. restit. in  
festo Georgij.

k Dr. Sutclif. ex-  
amin. of Rom.  
cap. 7.  
l D. Abbot An-  
tilog. pag. 3.  
m Sutclif. rbi  
sup.  
n Hist. lib. 3.  
cap. 7. 1.  
o Catalog. scrip.  
in vita pap.

p Houeden  
annal. part.  
poster. pag. 298.

George fighting with a Dragon is *symbolicall*, and not *historicall*. If the Scripture be true, & *whatsoever is not of faith is sinne*: then assuredly these men (as <sup>h</sup> Paul speaks) *are damned of their owne felues* in their owne conscience, who (notwithstanding all their doubts) pray still in their publike service, <sup>i</sup> *Deus, qui nos beati Georgij martyris tui meritis & intercessione latificas, Concede propitius, &c.* An Idoll as Paul affirms, 1. Cor. 8. 4. is nothing, *Ergo*, the Papists in worshipping S. George, which is nothing, commit (euen themselves being Iudges) abominable Idolatrie.

As they worship some who were no men, so many who were not <sup>k</sup> holy men, as a reuerend <sup>l</sup> Doctor of our Church acutely, *Non martyres Domini, sed mancipēs diaboli*: the Souldiour who pierced Christs holie side was a Pagan, <sup>m</sup> neither doth any storie which is authenticall speake of his conuersion, and yet they worship him vnder the name of S. Longinus, or Longesse, March 15. Papias (as <sup>n</sup> Eusebius and <sup>o</sup> Hierome report) held the heresie of the *Millenarians*, and yet he is honoured as a Saint in the Romane Calendar vpon the 22. of Februarie. Becket was a bad subiect in his life, and no good Christian at his death, in that he commended himselfe and the cause of his Church, vnto P. S. Denys and our Lady. Yet S. Thomas of Canterburie was honoured at Canterburie in the daies of popish ignorance, more than either the worlds Sauour, or the blessed Virgin his mother: in which relation I appeale to the records of that Church, as also to the very stones vnder his shrine worne with the knees and hands of such as came thither to worship him. Boccace reporteth how one Sir Chappelet a notorious Italian Vsurer and Cousoner came to be honoured as a Saint in France. Sanders among them is a Saint, albeit he lived in plotting, and dyed in acting rebellion against his gracious Soueraine Queene Elizabeth of famous and blessed memorie. Nay, *Dannus* is *Diuus*, *Saul* is among the Prophets,



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phets, *pater Personatus*, father *Parsons* all the daies of his life was a perpetuall Martyr, as his fellow *q Ribadeneira* termeth him: and yet one (who sometime was his inner man, and knew him as I presume, better then euer did *Ribadeneira*) transposing the letters of *Robertus Parsonius Iesuita*, found this *anagramme*, *Personatus versuti oris abi*. The wit-foundred drunkard, *Henry Garnet* (who did not according to the counsell of *Paul* use *vino modico*: but as *Paulinus* pretily *mo lo*) that lecherous treacherous Arch-priest, Arch-Traitor, Arch-diuell in concealing, if not in contriuing: in patronizing, if not in plotting the powder intended massacre, is returned a Saint from beyond the Seas with *a sancte Henrice intercede pro nobis*: his action is iustified, his life commended, his death honoured, his miracles and memorie celebrated by that *Ignatian* spirit, (*portentum nominis, portentum hominis*, hauing a great deale of name, though a very little modestie) *Andreas Eudemon Ioannes Cydonius*: but notwithstanding his Apologie, the saint-ship of *Henry Garnet* is so buffeted by the replies and antilogies of our accurately learned Diuines, as that his straw face will hereafter hardly be worth a straw. *Catesbie, Winter, Rookwood*, and the rest of the Cole saints and hole-saints (who laboured in the diuels mine by the Popes mint) are numbred among the holy ones also: Babylon and Egypt praise God in them and for them. I haue heard much of *roaring* gentlemen in *London* and *Canterburie*, but if the Lord himselfe had not watched ouer his Church, if the Lord himselfe had not written England in the<sup>x</sup> palmes of his hands, if the Lord himselfe had not kept King *James* as the<sup>y</sup> apple of his eye, <sup>z</sup> if the Lord himselfe had not been on our side (now may Gods Israel in England say) if the Lord himselfe had not been on our side, when they rose vp against vs, if the Lord himselfe had not (out of his vnspcakable goodnesse toward vs and our posteritie) broken their snares, and deliuered

OUR

q Catalog. scrip.  
Iesuit. in vita  
Parsonij.

r 1. Tim 5. 23.  
f Epist. lib. 3.  
epist. 6.

t Sleidon pre-  
face before his  
Moiines.

u Eliens. epist.  
lector. ante resp.  
ad Bellar. apol.

x Esay 49. 16.

y Deut. 32. 10.  
z Psalm. 124.



a *Judith* 13. 4.

b *Judges* 5. 21.

c *Psal.* 126. 2.

our soules out of that horrible gunpowder pit; these bellowing Bulls of Balan, and Canon-mouthed hell-hounds would haue made on this day such a roare, that all Christendome should haue felt it, and the whole world haue feared it. <sup>a</sup> O Lord God of all power, blessed be thy name, which hast this day brought to nought the enemies of thy people, <sup>b</sup> so let all thine enemies perish O Lord, that our <sup>c</sup> mouthes may be filled with laughter, and our tongue with ioy. *Sint diui modo non vini*, let England hang such, although afterward Rome hallow such, he that hath an eye to see without the spectacles of a Iesuit, will afford as good credit to the register at Tyburne, as to the Calender of Tyber: for if these be Martyrs, I wonder who are Murtherers? If these be Saints, I pray you who are Scythians? If these be Catholikes, who are Canibals?

d *Lib. de legend. libris gentiliis.*

e *De Ciuit. Dei* li. 6. cap. 6.

f *August. contra faust. man.* li. 12. cap. 40.

g *Esay* 1. 4. & 10. 20.

h *Luk.* 1. 49.

i *Psal.* 119. 7.

k *Mark.* 12. 36.

I passe to the second exposition of these wordes, O praise God in his sanctitie, so Munster, Pagninus, Beza, Tremelius, and our old translation heere, Praise God in his holinesse: now God is holy *formaliter & effectiue*, holy in himselfe, and making other holy; the Lord is glorious in holinesse, *Exod.* 15. 11. Whereas other gods are famous for their vnholinesse, *Venus* was a wanton, *Mercurius* a theefe, *Iupiter* a monstrous adulterer; an ingenious man (as <sup>d</sup> Basil writes) would blush to report that of beasts, which the Gentiles haue recorded of their Gods. If such imputations are true saith <sup>e</sup> Augustine, *quàm mali* how wicked are these Gods: if false *quàm mali* how wretched and foolish are these men, adoring the same things in the temple, which they scoffe at in the theater, *in turpitudine f nimium liberi, in superstitione nimium serui*: so that their Gods are not as our God, euen our enemies being Iudges, *Deutr.* 32. 31. there is none holy as the Lord, *1. Sam.* 2. 2. called <sup>g</sup> often in holy Scripture *the holy one*, yea thrice holy; *holy, holy, holy, is the Lord of hosts*, *Esay* 6. 3. his <sup>h</sup> name is holy, his <sup>i</sup> Law is holy, his <sup>k</sup> spirit is holy, his will holy, his word



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word holy, *righteous in all his wayes*, and *holy in all his workes*, Psalm. 145. 17. making vs also which are his seruants an *holy people*, Deut: 7. 6. an *holy priest-hood*, 1. Pet. 2. 5. *his holy temples*, 1. Cor. 6. 19. our bodies, our soules, our selues, our whole <sup>1</sup> seruice holy, wherefore *praise God in his holinesse*.

1 1. Pet. 3. 2.

<sup>m</sup> Luther, Calvin, Vatablus, your English Geneva Bibles, and our new translation haue, praise God in his *sanctuary*, the which in holy scripture signifieth either heauen, or the temple, heauen is often called in sacred writ *Gods sanctuary*, for <sup>n</sup> thus saith he that is high and excellent, hee that inhabiteth eternitie, whose name is the holy one, *I dwell in the high and holy place*. Christ in comming to vs is said *to breake the heauens*, Esay 64. 1. and when he went from vs vnto his father *a cloud tooke him vp into heauen*, Acts 1. and *from heauen* he shall come againe to iudge the quicke and the dead, 1. Thes. 4. 16. That *his sanctuarie* may be taken heere for heauen, is gathered out of the very next clause (*praise him in the firmament of his power*) the which (as <sup>o</sup> Calvin and <sup>p</sup> other expositors haue well obserued) is exegetically, and expoundes the former, as if David should haue said, praise the Lord in his sanctuary, that is, *in the firmament of his power*, for the heauens declare the glory of God and the firmament sheweth his handy worke, Psalm. 19. 1. let all people praise God our father in heauen, especially such as dwell with him <sup>9</sup> in heauen, O praile the Lord all ye blessed Angels and Saints inhabiting his sanctuarie which is highest and holiest.

<sup>m</sup> Idem Genebrard. & alij.<sup>n</sup> Esay 57. 15<sup>o</sup> In loc.  
<sup>p</sup> Bellarm. in loc.<sup>q</sup> Genebrard. Agellius Aberner. *scilicet* episcopus in loc.<sup>r</sup> Luther, Vatablus, Chald. apud Genebrard, English Com. dedicated to Mr. Herlakinden, Esay 56. 7.

<sup>r</sup> Other apply the word *sanctuary* to the Temple, so termed for two respects especially. 1. because God manifesteth *his holinesse* towards vs in that holy place more principally, calling it expressly <sup>s</sup> *his house*. 2. a *sanctuary* in regard of our *holy seruice* toward God, for albeit euery day be to the good man a sabbath, and euery place a temple; yet the God of Order hath appointed certaine times, and certaine places also, wherein hee will bee



Hooker eccles.  
pol. lib. 5. §. 24.

Mark 11. 7.  
Luke 19. 46.  
Matth. 21. 13

1. Cor. 11. 22.

Ecclesiastes  
4. 17.

1. Thess. 2. 13.  
Rom. 1. 6.

bee worshipped publicquely, saying Leuiticus 19. 30. *Yee shall obserue my sabbaths, and reuerence my sanctuarie.* For our holinesse toward God concerneth vs <sup>e</sup> one way in that we are men, and another way in that we are ioyned as parts to that visible mysticall bodie which is his Church: as men, wee are at our owne choyce both for time, and place, and forme, according to the exigence of our owne occasions in priuate; but the seruice which is to be done of vs as the members of a publique bodie, must of necessitie be publique, and so consequently to be performed on holy dayes in holy places, and for this doctrine the scriptures afford both patent and paterne. The Patent is reported by the Prophet *Esay*: Chap. 56. vers. 7. and repeated by Christ in <sup>u</sup> three seuerall Euangelists: *my house shall be called an house of prayer for all people.* The Paterns are manifold, *I will enter into thine house in the multitude of thy mercies, and in thy feare will I worship toward thine holy temple,* saith our Prophet, *Psal. 5. 7.* The Publican and the Pharisee went into the temple to pray, *Luke 18.* *Peter and Iohn went vp together into the temple at the ninth houre of prayer,* *Acts 3.* *Anna fasted and prayed in the temple,* *Luke 2.* This one word *sanctuary* teacheth vs how we should behaue our selues in the Church as in Gods presence: Doeſt thou come to that holy place to receiue the blessed Supper of our Lord? remember that the temple is *sanctuarium*, *non promptuarium*, a sanctuary, not a buttery, <sup>x</sup> *haue yee not houses to eate and drinke in, despise yee the Church of God?* Doeſt thou come to pray? *Y take heede to thy foote when thou entrest into Gods house,* compose thy knees, and eyes, and hands, and heart after such a deuout manner, as that thou maiest not onely praise God vpon the loud cymbals, but (as it is verse 5) *praise him vpon the well tuned cymbals also.* Doeſt thou come to heare the Sermon? remember that the preaching of the Gospell is <sup>z</sup> not the word of a mortall man, but the <sup>a</sup> power of the immortal



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tall God vnto saluation : and albeit the Preacher bee neuer so simple, neuer so sinfull ; yet the word is holy, the action holy, the time holy, the place holy, ordained by the most holy to make thee holy. Vpon whatsoever occasion thou comest into the Temple, remember alwayes that the ground is holy whereon thou standest, it is a *Sanctuarie*, the habitation of God, and place of his holinesse ; and therefore not to be<sup>b</sup> prophaned with ordinary though lawfull worldly businesse, much lesse with vnlawfull pastimes and enterludes : it is a place for praise, not for playes. *O praise God in his Sanctuarie.*

b Canon. 88.

Or (as <sup>c</sup> *Martine Luther* interprets it) praise God in his *Sanctuarie*, that is, for his *Sanctuarie*, for<sup>d</sup> shewing his word vnto *Iacob*, his statutes and ordinances vnto *Israel*, for his adoption, and his couenants, and his promises, and his seruice, Rom. 9. 4. O praise the Lord for his<sup>e</sup> true Church established for the present among the Iewes, and hereafter in the fulnesse of time to be constituted among Christians vntill the worlds end. For this clause may bee construed of the mysticall heauen and temple, so well as of the materiall heauen and temple. The good man (I meane the true Christian) is not only Gods<sup>f</sup> house, but also Gods<sup>g</sup> temple, yea, Gods heauen, as<sup>h</sup> *Augustine* expounds the words of Christ, *Our Father which art in heauen*, that is, in holy men of heauenly conuersation, in whose sanctified hearts he dwelleth as in his<sup>i</sup> *Sanctuarie*. *Archimedes* in his conference with *Hierosaid*, *Giue mee a place where I may stand out of the world, and I will moue the whole earth*: In like manner, hee that will be reputed a Saint, and so take vpon him to remoue men earthly minded from their worldlinesse, must himselfe at the least haue one foote out of the world, seeking (as the blessed<sup>k</sup> *Apostle* (peakes) the things aboue, that<sup>l</sup> other may see his good workes, and glorifie God which is in Heauen, that is (according to the true soule of our text) praise

c In loc.

d Ps. 147. 19.

e *Christ. Corn.*  
in loc.

f Heb. 3. 6.

g 1. Cor. 3. 16.

h Lib. 2. deser.  
dem. in mont.i Bellarm. *Corn.*  
in loc. vel  
hoc dicit de po-  
pulo, vel de vita  
sancta. Chrys.  
Easil. in ioc.

k Coloss. 3. 1.

l Mat. 5. 16.

God.



God in his Saints, which are his sacrarie, his sanctuarie, his house, his heauen.

m Philip. 2. 15.  
n Dan. 12. 3.

Here then all the three diuers lines (*praise God in his Saints, praise God in his sanctitie, praise God in his sanctuarie*) meet in one centrie, namely, God is to bee praised in his sanctuarie for his sanctitie conferred vpon his Saints, whereby they shined as <sup>m</sup> lights in this heauen on earth, and now shine like <sup>n</sup> starres in that heauen of heauen. If I were not (according to the text and the time) forward to prosecute the Gunpowder men, as the more dangerous enemies of God and his Gospell, I might vpon this ground take vp the bucklers against idle *Novelists*, vtterly condemning the *Festivals of holy Saints*, established in our Church by good order of law. Their principall obiection is taken out of *Pauls* Epistle to the Galathians, chap. 4 verse 10. *Yee obserue dayes, and moneths, and times, and yeeres; I am afraid of you, lest I haue bestowed vpon you labour in vaine.* To which answere is made, that there is a \* fourefold obseruation of

dayes, {  
Naturall.  
Politically.  
Ecclesiasticall.  
Superstitious.

p See Sir Christopher Heydons answer to M. Chambers, pag. 368. and how the Fathers answered this.  
Bellarmine. de sanct. cultu, cap. 10.  
q English glosse.  
r Galat. 3. 3.

Of all which onely the superstitious is condemned, as *Aretius* and *Illiricus*, and *P* other Protestant Diuines vpon the place. Now the superstitious obseruation is either *Iudaicall* or *Idolatricall*; it is apparant that *Paul* meant the first hereof especially, <sup>a</sup> because the Galathians after they were conuerted vnto Christ, were seduced by false Teachers vnto the ceremonies of the Iewes, as concerning the Sabbaths & the new Moones, and the like, the which were figures of Christ, and had their end in him. <sup>r</sup> *Are yee so foolish, that hauing begunne in the spirit, yee would now be made perfect by the flesh?* As for *Idolatricall* obseruing of times, it is granted easily that the *Pagans* (in dedicating feasts vnto false gods, and



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and in making differences of dayes dismall and fortunate, either by curious Arts, or by particular fancies, or popular obseruations) are worthily reputed superstitious. And the *Papists* also (solemnizing holy dayes of the Saints in their Churches with idolatrous worshipping of the creatures and their Images; and out of their Churches with Epicure-like belly-cheere, reuelling, and idlenesse) *turne againe to the beggarly rudiments and fashions of the world*: But the Festiualls of England (celebrated according to the doctrine and Iniunctions of our Church) are very farre from these and all other kindes of superstition. " For then is God truly worshipped in the publike congregation, I say the true God is truly praised in his true Saints; on our holy dayes the Sacraments are rightly ministred, the Scriptures are fruitfully read, the Word is faithfully preached; all which are maine meanes to withdraw men not only from superstition and Idolatrie, but also from all sorts of errour and impietie whatsoeuer.

Yea, but the words of the Commandement are, *six dayes shalt thou labour*: Ergo, there should bee no holy day besides the Lords day. \* Protestant Diuines answer, that the clause (*six dayes shalt thou labour*) is a permission, or a remission of Gods right, who might challenge to himselfe all our time for his worke, and not a restraint for any man from seruing of God on any day. For the Iewes beside the Sabbath had diuers other feasts, as *Easter, the feast of unleauened bread, the feast of first fruits, Whisuntide, the feast of blowing Trumpets, the feast of Tabernacles*, all which (as wee reade Leuiticus 23.) they kept by Gods appointment holy, notwithstanding these words of the law, *six dayes shalt thou labour*. And so the Christian Church in all ages hath vpon iust occasions separated some weeke dayes vnto the praising of the Lord, and rest from labour. Ioel 2.15. *Blow the trumpet in Sion, sanctifie a fast, call a solemne assemblie.* y Dayes of publike fasting for some great

f See Ambrose  
in Galat. 4. &  
August. epist.  
119. cap. 7.  
t D. Fulke in  
Galat. 4. 10.

u See D. Whitgifts  
defence of  
his answer to  
the admonit.  
fol. 538. 539.

x B. Babington  
in 4. Com.  
Caluins Cat.  
D. Whitgift  
ubi supra fol.  
542. & 553.  
six dayes thou  
maiest labour.

y Perkins aur.  
Cat. cap. 23.

495  
595.

Other  
Holy  
days  
appointed  
to be  
fasted  
in  
the  
Church



great iudgement, dayes of publike reioycing for some great benefit, are not vnlawfull, but exceeding commendable, yea necessarie. Whosoever doubts of the Churches libertie herein, or of the practise of this libertie, may peruse the ninth chapter of *Ester*, in which it will appeare, that Gods people by the commandement of *Adordecrai*, did euery yeere solemnize and keepe holy the fourteenth and fifteenth day of the moneth *Adar*, in remembrance of their great deliuerie from the Treason of *Haman*. Vpon these grounds the last euer renowned Parliament enacted, That wee should for euer spend the prime part of this present fifth of Nouember in praying and praising the Lord for his vnspeakable goodnesse in deliuering our King, Queene, Prince, and States of this realme from that hellish, horrible, bloody, barbarous intended massacre by Gunpowder. Now that I may for my part execute the will of the Parliament, (sparing the *Nonclists*, and referring such as desire to bee further satisfied in this argument of holy dayes, vnto the iudicious writings of my most honoured and honourable Master, *Archbishop Whitgift*, in the <sup>2</sup> defence of his answer to the Admonition) I proceede in the text, *praise him in his noble acts, praise him according to his excellent greatnesse.*

<sup>2</sup> From pag.  
538. to 555.

<sup>a</sup> *Vulgar Latine Castalio.*  
<sup>b</sup> *Pagnin.* In fortitudinibus  
<sup>c</sup> *Vatablus,*  
*Munster.*  
<sup>d</sup> *Turrecremat.*  
*& Raynerius*  
*in loc.*

<sup>e</sup> *Heb. 1. 14.*

<sup>a</sup> Some reade *Laudate eum in* <sup>b</sup> *virtutibus eius*, praise him in his powers: <sup>c</sup> other *ob fortitudinem eius*, praise him in his power: and according to these two diuers translations, I finde two different expositions; one construing it of Gods glorious <sup>d</sup> Angels, and the other applying it to Gods glorious acts. For the first, it is euident in holy writ, that there bee certaine distinctions and degrees of Angels in the quier of Heauen; there bee *Seraphins*, *Esay 6. 2.* *Cherubins*, *Gen. 3. 24.* *Thrones*, *Dominions*, *Principalities*, and *Powers*, *Coloss. 1. 16.* in all which and for all which God is to be praised, as being his <sup>e</sup> *ministring spirits* for the good of such as shall bee heires of saluation: as long as wee serue God, all these  
serue



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serue vs, euen the Cherubins, and Seraphins, Angels and Arch-angels. Ifay, so long as wee serue the Lord, these pages of his honour and parts of his courts attend vs, and pitch their tents about vs : a doctrine very profitable, very comfortable, yet forasmuch as I hold it lesse pertinent to the present occasion, I thus overpasse it, and haste to that other exposition interpreting these words (as our Church readeth) of Gods *noble acts*.

Now the workes of God are of two sorts, *ad intra* & *ad extra* : some bee confined within himselfe, other extended towards vs. Workes of the sacred Trinitie within it selfe (as that the Father begets, and the Sonne is begotten, and the holy Ghost proceeds from both) are wonderfull acts of such an high nature, that it is our dutie rather simply to adore, then subtilly to explore them, all his acts extended toward vs are summarily reduced vnto two, namely the workes of creation and redemption. ¶ The worke of creation is attributed in the Masse of the matter to God the Father, in the disposition of the forme to God the Sonne, in the preservation of both to God the holy Ghost. So likewise that of redemption, in election vnto God the Father, in the consummation vnto God the Sonne, in the application vnto the holy Ghost, all which are very *noble acts*, and God is to be praised in them according to his excellent greatness. The worke of creation is so mightie, that none could bring it to passe but the Father almightie: that God should haue nothing but nothing, whereof, wherewith, whereby to build this high, huge, goodly, faire frame ; is a principle which nature cannot teach, and Philosophie will not belecue. The worke of redemption is of farre greater might and mercy ; for the making of the world was (if I may so speake) onely lip-labour vnto God, *hee spake the word and it was done, hee commanded and it stood fast*, Psalm. 33.9. but Christ in redeeming the world said many words, and did ma-

B

ny

*the workes of God  
are of two  
sorts.*

f Advancement  
of learning, lib.  
2 pag. 116.



g Rom. 4. 25.

h Psal. 139. 13

i 1. Cor. 4. 9.

k Placid. Parmen. and the English Com. dedicated to M. Herlakinden.  
l Psal. 66. 4.

m Exod. 14. 29

n Iosua 10.

ny wonders, and suffered also many wounds. It is true that the least ake of his least finger is *infiniti meriti, sed non definiti meriti*, that is, of an infinite merit, yet not that determined ranfome of the sinnes of the whole world. It cost him more to redeeme soules : & he died for our sinnes, and rose againe for our iustification ; hee suffered for vs, and that, death ; and that, a violent death ; and of all violent deaths, the most accursed death on the Crosse.

The worke of sanctification is a noble act also, for euery man if you rightly consider his making is a wonder : Lam (saith our <sup>h</sup> Prophet) fearfully and wonderfully made : but a good man, if you consider his new making, is a wonderfull wonder, as <sup>i</sup> Paul speakes, a *spectacle to men and Angels*, as the vulgar Latine runs in the 68. Psalme at the last verse, *Mirabilis Deus in sanctis*, O God, wonderfull art thou in thy Saints.

But *Dauid*<sup>k</sup> here meaneth especially the valiant acts of God in gouerning and guarding his people from their enemies. <sup>l</sup> O come hither, and behold the workes of God, how wonderfull hee is in his doing toward the children of men ; hee turned the sea into drie land, so that his people went on foot thorow the middest of the sea : the <sup>m</sup> waters were a wall vnto them on the right hand and on their left ; but the waues of the sea returned and couered the chariots and horsemen, euen all the hoast of *Pharaoh* that pursued them. Almighty God rained haile-stones out of heauen vpon the cursed Amorites at Bethoran, and they were more (<sup>n</sup> saith the text) that died with the haile, then they whom the children of Israel slew with the sword. And when Duke *Iosua* prayed, *Sunne stay thou in Gibcon, and thou Moone in the valley of Aialon ; the Sunne abode, and the Moone stood still, untill the people auenged themselves vpon their enemies*. When *Zenacharib* and his innumerable hoast came to fight against *Hezekiah* King of Iuda, Gods Angell in one night slew an hundred eighty and



and five thousand Assyrians, 2. Kings 19.

And vndoubtedly (beloued) there is no Nation vnder the cope of heauen hath had greater occasion to praise God in this kind then England. The preservation of the most illustrious Princesse the Lady *Elizabeth* vnder the fiery triall of her vnkinde sister *Queene Marie* was a noble act, and the seminarie of much happinesse vnto this Kingdome for many yeeres after ; and so much the more noble, because *Philip* King of Spaine hath often confessed, that he spared her life (when wilie *Winchester* and bloudie *Bonner* had brought her into the snare) not out of any pietie or pittie, but onely out of policie. Her exaltation to the Crowne was another noble act, so noble, that some<sup>o</sup> Popish Prelates in their enuie burst asunder and died for very grieve of heart. Well might that good Lady sing and say with the blessed Virgin, *Hee that is mighty hath magnified mee, and holy is his name : hee hath put downe the mighty from their seat, and hath exalted the humble and meeke.* Her flourishing in health, wealth, and godlinesse, more then 44. yeares (in despite of all her foes abroad, at home, schismaticall, hereticall, open, intestine) was another noble act : for after once the Bull of Pope *Pius Quintus* had roared, and his fat Calues had begun to bellow in this Island, there passed neuer a yeare, neuer a moneth, neuer a weeke, (I thinke I might say) neuer a day, neuer an houre, but some mischiefe was intended either against her person, or her people. The resisting of the rebellion in the Northerne parts of England, was a noble act : the discovering and so consequently the defeating of *Campians* treason, a noble act : of *Parrics* treason, a noble act : of the *Lupus Lopus* his treason, a noble act : of *Squires* treason, a noble act. Her glorious victories against her fell and insolent enemies the *Spaniards* in *Ireland*, in *Flanders*, in *France*, in their owne dominions of *Portugal*, *Indies*, and *Spaine*, were noble acts. It was a wonder of wonders, that a Maiden *Queene*

*Quene Elizabeth*  
comendation.

o See M. Foxe  
Martyr. in fine.



100  
 2<sup>nd</sup> of Novem:  
 4<sup>th</sup> of Dec.

p 2. Sam. 22. 41

q Psalm. 118.

should at one time be both a staffe to *Flanders*, and a stay to *France*, a terror to *Pope*, a mirror to *Turke*, feared abroad, loued at home, Mistresse of the Sea, wonder of the world. Shee might truly bee called a *Prince of Peace*, for shee was crowned in peace, shee liued in Peace, she died in Peace, shee was buried in Peace: and when shee had slept with her Fathers, it was another noble act of the Lord, to send vs in the midst of all our feare, so learned, so meeke, so pious a Prince as King *James*, in such exceeding sweet peace, that neuer a sword was drawne, happily neuer a word spoken against him. All these were noble acts, and ought to be had in a perpetuall remembrance. But of all other noble preservations, Our deliuerance from that intended mercilesse and matchlesse Massacre both in fact and fiction, the fifth of Nouember, in the yeare 1605. is most nobly noble. King *James* on this day might haue said with King *David*, O Lord which art my rocke and my fortreffe, thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate mee, that I might breake them as small as the dust of the earth, and tread them flat as the clay of the street. ¶ O giue thanks vnto the Lord, for hee is gracious, and his mercy endureth for euer. Let *Israel* now confesse that hee is gracious, and that his mercy endureth for euer. Let the house of *Aaron* now confesse that his mercy endureth for euer. Yea let all such as feare the Lord now confesse that his mercy endureth for euer. All the Congregations of the Saints in the whole world, haue good cause to thanke God our strength and deliuerer. *Scotland* hath good cause, for if *England* had beene but a Tuesday break-fast, assuredly *Scotland* should haue beene but a Fridayes drinking, one morsell as it were for the greedie deuourer. The Churches in *France* releued often by vs, haue good cause to reioyce with vs. Our neighbours of *Holland* haue good cause to triumph as they doe, for if our house had beene set on fire, their house being the next would haue beene quickly



quickly pulled downe. The Churches in *Germanie*, *Denmarke*, *Hungarie*, *Geneua*, likewise haue good cause to praise God in this noble act according to his excellent greatnesse.

More principally the Common-weale of England, and in it all men of all factions and all fashions whatsoever. *Atheists* (if they thinke there be a God) haue good cause to thanke God, acknowledging his mercy toward them in sparing vs, and so sauing the bad for the<sup>r</sup> righteous sake. *Carnall Gospellers* haue good cause to thanke God, confessing that so long as <sup>r</sup> Lot is in *Sodom*, it cannot be destroyed; and so long as *Moses* standeth in the<sup>r</sup> gap, and <sup>u</sup> praieth for his people, Gods wrathfull indignation cannot deuoure vs. Yea, let the *Gunpowder men* themselves (if they haue any sparke of grace) confesse that God is to be praised in this noble act; for suppose (God be thanked, wee may suppose and dispose thus of these matters vnto our comfort) I say suppose their deuillish plot had beene acted, I assure my selfe our cause had beene farre better, and our number farre greater then theirs; and as for our sinnes (which are indeed our greatest enemies) they would haue brought into the field so many as wee: so that hauing so much armour of light, and more armour of proote then they, <sup>x</sup> *Causa* *inbet melior superos sperare secundos.*

But suppose the least and the worst part had overcome the bigger and the better, yet (if they bee not hewen out of hard rockes) if these *Romanists* haue not sucked the milke of wolues (as it is reported of the first founder of *Rome*) they would haue relented to see their native Country made nothirg else but a very shambles of *Italian* and *Ignatian* butchers. When *Alexander* saw the dead corps of *Darius*; and *Iulius Caesar*, the head of *Pompey*; and *Marcus Marcellus*, *Syracusa* burne; and *Scipio*, *Numantia* spoild; and *Titus*, *Hierusalem* made y even with the ground, they could not abstaine from weeping, albeit they were mortall enemies. But aboue

r Gen. 18. 26.

f Gen. 19. 21.

t Psal. 106. 23.

u Exod. 32. 11.

x Lucan.

y Luc. 19. 44.



all other in this kingdome, the truly zealous, and zealously true hearted Protestants haue greatest occasion of reioycing ; for if the Lord had not (*according to his excellent greatnesse, and according to his excellent goodnesse too*) deliuered vs out of this gunpowder gulfe, our bodies happily might haue beene made foode for the fowles, or else fewell for the fire ; and that which would haue grieued our posteritie more, superstition and Idolatrie might in short time haue beene replanted in this Land ; I meane that vpstart Antichristian Religion of *Rome*, wherein many things, especially foure (as iudicious<sup>z</sup> Fox well obserued) are most abominable.

*z Martyr.  
pag 1.*

1. Vnlimited iurisdiction, derogatorie to all Kings and Emperours.

2. Insolent titles, preiudiciall to all Bishops and Prelates.

3. Corrupt doctrine, iniurious to all Christians.

4. Filthie life, detestable to all men.

The greater was our danger, the greater was our deliuerance ; the greater our deliuerance, the greater our thanks should be ; for as it followeth in my text, *God is to be praised according to his excellent greatnesse*. It is true that our most and best praises are few for the number, and little for the measure ; whereas God is infinite for his goodnesse, and in his greatnes incomprehensible. So that the meaning of *a David* is, that wee should praise him according to our capacitie, and not according to his immensitie ; according to the grace bestowed vpon vs, and not according to the glory which is in him. Ecclesiasticus 43. 30. *Praise the Lord, and magnifie him as much as ye can, yet doth he farre exceed. Exalt him with all your power, and be not weary, yet can ye not attaine vnto it.*

*a Basil Muscu-  
lum, Placid. par-  
nen. in loc.*

Now where the Lord giueth a greater meane, there he requireth a greater measure ; where he bestoweth a greater portion of gifts, hee doth expect a greater proportion of glory. Wherefore seeing the Lord hath out of his abundant mercy conferred vpon this kingdome  
inestima-



inestimable blessings, in the preaching of his word for the space of more then fiftie yeares; it is questionlesse he lookes for no little thanks or small praise, but for great thanks and great praise according to his excellent greatnesse manifested in this our deliuerance. I come therefore to the second part of this Psalm, shewing *with what* God is to bee praised, *in the sound of the trumpet, &c.*

God is to be praised (saith <sup>b</sup> *Augustine*) *tetis votis de rotis nobis*, with all your soules, and with all your selues. That therefore wee may manifest our inward affections by such outward actions as are commendable, where there be *trumpets*, let them sound: where there be *lutes* and *harpes*, let them strike vp: where there be *loud Cymbals*, and *well tuned Cymbals*, let them ring, let them sing the praises of God for this our most happy deliuerance; let trumpet and tongue, violl & voice, lute & life, witnes our hartie reioycing in the Lord. If our true zeale were more fiery within, it would doubtlesse breake forth into moe publike workes then it doth, against that bloudie brood of the Gunpowder crue. There haue beene many collections in euery Diocesse for the reed fying of the Churches of *S. Albanes* and *Arthuret*, the which I assure my selfe were good workes: there haue beene in this latter age many gorgeous, I might say glorious buildings erected about and in this honorable Citie, to the great ornament of our Country, the which I thinke you may number among your good workes: there haue been Lotteries to further *Virginean* enterprises, and these (for any thing I know) were good workes also: there haue beene many new play-houses, and one faire Burse lately built; *Paris-garden* in a flourishing estate makes a great noise still, and as I heare *Charing Crosse* shall haue a new coat too: but in the meane time, while so many monuments are raised, either to the honour of the dead, or else for the profite and pleasure of the liuing, *Dic mihi Musa virum*, I pray Muse and shew me the man, who

b In Psal 147.



c Cant. 4. 4.

d Haggai 1. 4.

e 2. Chron. 15. 2

ioynes with that euer zealous, reuerend, learned Deane, in founding a Colledge for a Societie of writers against the superstitious Idolatries of the Romane Synagogue, the which happily might be like the *c* Tower of David, where the strong men of Israel might haue shields and targets to fight the Lords battaile: *d* Is it time for your selues to dwell in your seiled houses, and this house lie waste?

Remember I beseech you the words of *c* Azariah vnto King Asa and the men of Iuda, *The Lord is with you while you are with him, and if yee seeke him, he will be found of you; but if yee forsake him, he will forsake you.* Be not cold in a good cause, flie not out of the field, play not the cowards in the Lords holy wars; for albeit happily your selues are like for your time to do well enough in despite of the Deuill, and the Pope his darling; yet your posteritie will assuredly rue it, and haue iust cause to curse their dastardly, spiritlesse and worthlesse progenitors. I say no more concerning this point: only I pray with our forefathers in the first English Letany, set out in the dayes of King Henry the 8 *From all sedition and priuie conspiracie, from the tyrannie of the Bishop of Rome, and all his detestable enormities, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement,*

*Good Lord deliuer vs.*

Where note by the way, that the Popes abominable tyrannie is hedged in (as it were) on the one side with *sedition and priuie conspiracie*, and on the other side with *false doctrine and heresie*. I haue another prayer, and for as much as it is in Latine, I must intreat all such (if any such here be present) who loue *Bonauentures* Psalter and the Romish Seruice, to ioyne with vs in this Orison: *Papa noster qui es Roma, maledicetur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in Caelo sic & in terra. Potum nostram in Cena dominica da nobis hodie, & remitte nummos nostros quos tibi dedimus ob indulgentias, sicut & nos remittimus tibi indulgentias, & ne*



*nos inducas in heresim, sed libera nos à miseria, quoniam tuum est infernum, pix & sulphur in secula seculorum.*

The word of God is a<sup>f</sup> two-edged sword, sharpe in a literall, and sharpe in an allegoricall exposition. Hitherto you haue heard the historie : now there remaineth a mysterie ; *Nihil enim hic ludicrum aut lubricum*, saith *Augustine*, and therefore<sup>h</sup> Diuines vnderstand hereby the *sounding of the trumpet*, the preaching of the Gospell, <sup>i</sup> whose sound went out thorow all the earth vnto the ends of the world : at the seuen-fold sounding of this trumpet the wals of <sup>k</sup> Iericho fall, that is, all the pompes and powers of this world are conquered and brought to nought : this trumpet is mighty through God to cast downe holds, and imaginations, and euery high thing that is exalted against the knowledge of God, 2. Cor. 10. 4.

<sup>1</sup> Other say, that the Saints are these *Trumpets*, and *Harpes*, and *Cymbals*, and that their<sup>m</sup> members make this musicke to the Lord, our eyes praise the Lord, while they be<sup>n</sup> lifted vp vnto their maker in Heauen, and wait vpon his mercy : our tongues praise the Lord, in singing <sup>o</sup> Psalmes, and hymnes, and spirituall songs vnto the Lord : our eares praise the Lord, while they <sup>p</sup> heare the word of God with attention : our hands praise the Lord, while they be<sup>q</sup> stretched out vnto the poore, and while they<sup>r</sup> worke the thing that is good : our feet praise the Lord, when they be<sup>s</sup> not swift to shed blood, but<sup>t</sup> stand in the gates of Gods house, ready to<sup>u</sup> run the wayes of his commandements. *In Tympano sicca & percussa pellis resonat, in choro autem voces sociata concordant*, saith <sup>x</sup> *Gregorie the great* : wherefore <sup>y</sup> such as mortifie the lusts of the flesh, praise God *intympano*, and they who keepe the<sup>z</sup> vnitie of the spirit in the bond of peace, praise God *in choro* : the *Brownist* in separating himselfe from the Church, though he seeme to praise God *intympano*, yet hee doth not praise God *in choro* : and the carnall Gospeller, albeit hee ioynes with the Church

<sup>f</sup> Heb. 4. 12.

<sup>g</sup> In loc.  
<sup>h</sup> Prosper, Luther, Hugo Car.  
<sup>i</sup> Rom. 10. 18.

<sup>k</sup> Iosua 6.  
*Strictior est tuba ex parte buccinantis quam ex altera, quia predicator strictius se debet examinare.* Hugo Card in loc.  
<sup>l</sup> *Augustin* in loc.

<sup>m</sup> Chrysost. Euthym. in loc.  
<sup>n</sup> Psal. 123.  
<sup>o</sup> Coloss. 3. 16.

<sup>p</sup> Mat. 13. 9.  
<sup>q</sup> Eccles. 7. 32.  
<sup>r</sup> Ephes. 4. 24.  
<sup>s</sup> Psal. 14. 6.  
<sup>t</sup> Psal. 122. 2.  
<sup>u</sup> Ps. 119. 32.

<sup>x</sup> Pastoral. part 3. admonit. 23.  
<sup>y</sup> August. Cassiod. Hugo Card in loc.  
<sup>z</sup> Ephes. 4. 3.



Church in *choro*, yet hee praiseth not God in *sympano*. They praise God in *well tuned Cymbals*, who tune their soules before they preach or pray: whosoever desires to be a sweet singer in Israel, must be learned in the schoole, before he be loud in the Temple. The heart likewise must be prepared for praying, as the harpe for playing: if our instruments of praise bee not in tune, then our whole deuotion is like *the<sup>a</sup> sounding bras*, or as *the tinkling Cymball*: in Gods quier there is *first tune well*, and then *sound well*: if once wee can say with *b David*, *O God mine heart is ready, mine heart is ready*, then our lute and harpe will awake right early: let thy soule praise the Lord, and then all that is either without or about thee, will instantly doe the same.

Let euery thing that hath breath praise the Lord, that is, *c omne spirans*, *d omnis spiritualis*, *e omnis spiritus*, let euery creature praise the Lord for his estate of consecution; euery Christian praise the Lord for his estate of refection; euery blessed spirit loosed out of the worlds miserie praise the Lord for his estate of perfection: let euery creature, man aboue all the creatures, and the soule of man aboue all that is in man, praise the Lord. *Omnis spiritus*, i. *f totus spiritus*, *g* all the heart, all the soule, all the minde, as the Psalmist *h* elsewhere, I will thanke thee, O Lord my God, with all mine heart, even with my *i* whole heart. Or *omnis spiritus*, the spirit of euery man in euery place, for this saying is *k* propheticall, insinuating that God in time to come shall not onely be worshipped of the Iewes at Ierusalem with outward ceremonies, in the sound of the trumpet, and vpon the lute and harpe: but in all places, of all persons in spirit and truth, as Ghrisť expounds *David* in the 4. of Saint Iohns Gospell at the 23. verse. Whereas vnbeleeuing Iewes are the sonnes of *Abraham* according to the flesh onely, beleeuing Gentiles are the *l* seede of *Abraham* according to the spirit, and heires by promise, more Israel (saith *m Augustine*) then Israel it selfe. The sonnes of *Abraham* (as

a 1. Cor. 13. 1.

b Psal. 108. 1.

c Agellius.  
Parablus.

d Hieron.  
August.

e Genebrard.  
& alij plerique.

f Hugo. Iunius.

g Luke 10. 27.

h Psal. 86. 12.

i Psal. 111. 1.

k Calvin. Genebrard. in loc.

l Galat. 3. 29.

m Psal. 148.



(as Christ tels vs in the <sup>n</sup> Gospell) are they who doe the workes of *Abraham*, and *Abrahams* chiefe worke was faith, *Abraham* beleeued (saith the <sup>o</sup> text) and it was imputed to him for righteousness: *Ergo*, the true beleuer is a right Israelite, blessed with faithfull *Abraham*, Galat. 3. 9. Some stretch this further, applying it not onely to the spirits of men in the Church militant, but also to the blessed Angels and Saints in the triumphant, for this Psalm consists of a threefold *apostrophe*.

1. *Dauid* inuiteth all the Citizens of heauen, O praise God in his sanctuarie, praise him in the firmament of his power.

2. All the dwellers vpon earth, praise him in the sound of the trumpet, praise him vpon the lute and harpe, &c.

3. Both and all, let euery thing that hath breath, euery thing which hath either the life of nature, or of grace, or of glory, let euery spirit, & whether it be terrestriall or celestiaall, of whatsoeuer condition, age, sexe, praise the Lord.

It is a <sup>r</sup> *Rabbinicall* conceit that this hymne consists of 13. *Halleluiahs*, answering 13. Properties of God mentioned Exod. 34. 6. 7. verses, and in that our Prophet after a dozen *Halleluiahs* hath not done, but addeth a thirteenth, hee doth insinuate that when all our deuotion is finished, it is our dutie to begin againe with Gods praise; for as <sup>f</sup> of him, and through him, and for him are all things, euen so to him is due all glory for euermore: as his mercies are from euerlasting to euerlasting; from euerlasting election, to euerlasting glorification: so likewise his praises are to bee sung for euer and euer. In this life wee begin this hymne singing (as Musicians speake) in *briefes* & *semibriefes* a staffe or two, but in the world to come standing before the throne of the Lambe, clothed in long white robes, accompanied with all the sweet voyces of heauens incomparable melodious

n *Iohn* 8. 39.o *Gen.* 15. 6.  
Rom 4. 3.p *Genebrard.*q *Placidus*  
*Parmensis* &  
*Bellarmin.* in  
loc.r *Genebrard.*f *Rom.* 11. 36.



t Apocal. 4. 8.

u Apocal. 7. 12.

l odious quire : we shall eternally sing, <sup>t</sup> *Holy, holy, holy,*  
*Lord God almighty, which was, and which is, and which*  
*is to come, <sup>u</sup> praise, and glory, and wisdom, and*  
*power, and might, be unto our God for*  
*euermore. Amen.*

*Felix qui quod amat defendere fortiter audet.*

**Glory be to God on high, and peace to  
 men on earth.**

**FINIS.**